

# The Columbian Star.

WASHINGTON CITY, SATURDAY MORNING, JUNE 11, 1825.

[No. 24.]

The Columbian Star.

Published every Saturday,  
by the AUTHORITY OF THE BAPTIST GENERAL CONVENTION,  
AT THE COLUMBIAN OFFICE,  
NORTH E STREET,  
WASHINGTON CITY.

JAMES D. KNOWLES, Editor.

Three dollars per annum.—Any  
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Advertisements intended for publication in  
the Columbian Star, should be addressed to  
J. D. Knowles, Editor, at the Columbian Office,  
North E Street, Washington City.

Advertisements by the square, 50 cents; for  
insertion, 25 cents.

## Biography.

For the Columbian Star.

POLYCARP, BISHOP OF SMYRNA.

Polycarp was born towards the latter  
end of Nero's reign, probably at Smyrna.  
He is said to have been educated at the  
school of Callisto. In his younger  
years he was instructed in the Christian  
faith by Papias, whom he succeeded as  
Bishop of Smyrna. Polycarp was one of  
those who were contemporaries with the  
Apostles, and was himself acquainted with  
many of them. He was conversant with  
the character and life of John, the angel  
of the church at Smyrna, give rise to a  
number of conjectures, that Polycarp was  
present at the apostasy under that appella-  
tion, and the testimony of Eusebius.  
He has an evidence of his great dili-  
gence and wisdom for the good of souls,  
his being requested by Ignatius, who  
was about to be martyred, to take upon  
him the care and superintendence of the  
church at Antioch. This took  
place about the year 107, and nothing is  
known of Polycarp till many years after,  
when he returned to Rome to settle some  
business about the Paschal solemnity.  
There he was zealous in testifying to  
the doctrines which he had re-  
ceived from the Apostles, particularly in  
the heresies of Marcion and  
Manicheism. Meeting him one day in  
Rome, he said, "Polycarp, own us;"  
to which the good man replied, "I own  
the first born of Satan." When he  
heard any pernicious principles ad-  
vanced, he was accustomed to stop his ears,  
and say, "God God, unto what times hast  
thou led me, that I should hear such  
things!" He manifested the same dislike to  
the heresies of the Christian faith, in all  
places to which he went, and in all  
circumstances, and exhorted them to con-  
fession in the truth. This zeal  
for the truth, we may suppose he learnt  
from the Apostle John, who was known  
to Polycarp when quite young.  
He writes thus to Florinus: "I can  
place in which the blessed Polycarp  
lived, and his going out and coming  
in the manner of his life, and the form  
of his person, and the discourses he made  
to the people; and how he related his con-  
versations with John and others who had  
seen the Lord; and how he related them  
to the people, and what he had heard from them  
concerning the Lord, both concerning his  
life and his doctrine, as he had re-  
ceived them from the eye-witnesses of the  
Lord; all which Polycarp related  
to me in the Scriptures."  
The reign of M. Antoninus and L. Verus,  
the persecution commenced  
against the Christians. The storm became  
more violent about the seventh year of their  
reign, the 167th of the Christian era.  
Antoninus, being about to set out  
on a journey, began more solemnly to  
persecute the Christians, and no doubt  
by the priests, that he could pro-  
duce no god in no better way, than by  
slandering the Christians, who were  
regarded as the most hateful enemies to  
the State. It was during this persecution  
that Polycarp sealed his attachment to the  
Christ with his blood. We have  
an account of his sufferings and  
death, in a letter from the church of  
Philadelphia, written to the church of  
Smyrna soon after his death.  
The persecution having greatly raged at  
Smyrna, and many having been put to death,  
the Christians cried out, "Away with the  
impious!" The good man was not  
dismayed at the news; he was, however,  
slandered by his friends to withdraw  
from the neighbouring village, where he con-  
tinued with his companions, day and night  
praying to God, for the peace and tran-  
quillity of the churches. Being in the  
thirtieth year of his age, he was per-  
suaded to return to another village, where he  
was, yet he made no exertions for this  
purpose, saying, "the will of the Lord be  
done." He ordered a table to be spread  
in prayer, he was mounted on an ass,  
and proceeded to the city. On the road, he

was met by Herod the Irenarch, and his  
father Nicetes, who received him into their  
chariot, and endeavoured to undermine his  
constancy, by asking him what harm there  
was in sacrificing, and saying, "my Lord  
the Emperor;" by which was implied, an  
acknowledgment of his divinity. Polycarp  
at first was silent, but being urged for an  
answer, he said, "I will never do what you  
advise." He was upon this thrown violently  
out of the chariot, but went cheerfully to  
the place of execution. The Proconsul en-  
deavoured to prevail upon him to recant,  
saying, "regard thy great age, swear by  
the genius of Caesar, and say with us, Take  
away the impious." He was also urged to  
blaspheme Christ, and had the promise  
of being released upon his compliance, but  
he rejected all such offers with generous  
scorn, and made this confession: "I have  
served six years I have served him, and he  
never did me any harm; how then shall I  
now blaspheme my King and Saviour?" The  
Proconsul saw that it was vain to use fur-  
ther entreaties. "I have wild beasts at  
hand (said he) to which I will cast thee,  
unless thou recant." "Call for them, (re-  
plied the martyr) for we are immutably re-  
solved not to change the better for the worse,  
accounting it fit and comely only to turn  
from vice to virtue." "Since thou makest  
so light of wild beasts, (added the Procon-  
sul) I have a fire that shall tame thee,  
unless thou recant." "Thou threatenest me  
with fire (answered Polycarp) that burns  
for an hour, and is presently extinct, but  
art ignorant, alas! of the fire of eternal  
damnation and the judgment to come, re-  
served for the wicked in the other world.  
But why delayest thou? Bring forth what-  
ever thou hast a mind to." Then the Pro-  
consul, according to the custom of the Ro-  
mans, caused proclamation to be made three  
times; "Polycarp has confessed himself a  
Christian." The multitude of the Gentiles  
and Jews who were present, then gave a  
great shout, saying, "This is the great doc-  
tor of Asia, and the father of the Chris-  
tians; this is the destroyer of our gods, that  
teaches men not to sacrifice, or worship  
the deities." The people then clamorously  
requested Philip the Asiarch, to let a lion  
out upon the malefactor. He told them  
this could not be done, as the shows of the  
amphitheatre were over. They then de-  
manded that he might be burnt alive, and  
all employed themselves actively in carry-  
ing together wood and faggots, especially  
the Jews, whose malice to the Christians  
was usually very conspicuous.

When the executioners came to nail Poly-  
carp to the stake, which was the ordinary  
method, he desired them to desist, assuring  
them that he who gave him strength to en-  
dure the fire, would enable him without  
nailing to stand immovable in the hottest  
flames. The officers upon this only bound  
his hands behind him. The holy martyr,  
standing like a sheep ready for the slaugh-  
ter, poured out his soul unto heaven in the  
following prayer: "O Lord God Almighty,  
the Father of thy well-beloved and ever-  
blessed Son Jesus Christ, by whom we have  
received the knowledge of thee; the God  
of angels, powers, and of every creature,  
and of the whole race of the righteous who  
live before thee; I bless thee, that thou  
hast graciously condescended to bring me  
unto this day and hour, that I may receive  
a portion in the number of thy holy martyrs,  
and drink of Christ's cup, for the resurrec-  
tion to eternal life both of soul and body,  
in the incorruptibility of thy Holy Spirit.  
Into which number grant I may be received  
this day, being found in thy sight, as a fair  
and acceptable sacrifice, such a one as thou  
thyself hast prepared, that so thou mayest  
accomplish what thou, O true and faithful  
God, hast foretold. Wherefore I praise thee  
for all thy mercies, I bless thee, I glorify thee,  
through the eternal High Priest, thy be-  
loved Son Jesus Christ; with whom, to thyself,  
and the Holy Ghost, be glory both now and  
for ever. Amen." Polycarp's body not be-  
ing consumed so soon as was expected, the  
people desired that a spearman, whose busi-  
ness it was to despatch wild beasts, should  
be called for, and run him through with a  
sword. Thus died this Apostolic man, in  
the 167th year of the Christian era, at the  
age of about 100; for those 86 years which  
he himself speaks of, as being the time in  
which he served Christ, cannot be said to  
commence from his birth, but from his bap-  
tism or new birth, when we cannot well  
suppose him to have been less than 16 or 20  
years old.

The ancient writers mention the volumes  
of Polycarp, and speak of his Epistles; but  
none of them are extant at this day ex-  
cepting his Epistle to the Philippians.

## Selections.

From the Christian Secretary.

ON PARABLES.

A Parable is a representation in speaking  
or writing, used to communicate an idea,  
which is not contained in the literal sense of  
the words; or, as it is commonly defined, 'a  
relation under which something is figured.'  
All Parables, except those which are ex-  
pressly enigmatical, are descriptions of  
events similar to those which occur in life;  
they are often highly ornamented with  
figures and imagery.

Among the ancient orientals, this method  
was frequently adopted in the infancy of lan-  
guage, to supply its deficiency, and to enliven  
their representations.

In the book of Job, supposed to be the  
most ancient extant, the term parable is ap-  
plied to the plaintive compositions of that af-  
flicted man.

The predictions of Balaam are also deno-  
minated parables.

The term parable is also applied to pas-  
sages in the Psalms, Proverbs, and Prophets.  
Parables were used to intimate something  
eminent or energetic, or to express a great  
and lofty sentiment; and by the writers to  
whom we have adverted, were delivered in  
Hebrew verse.

The parables of Christ were not less figura-  
tive than those of the Prophets; and though  
they were not delivered in the sublimity and  
grandeur of ancient poetry, yet they are ad-  
mirably adapted to inform the understand-  
ing and to affect the heart. In all that he  
has employed, there is generally one leading  
idea designed to be communicated; though  
sometimes, as in some of the similitudes  
of the kingdom of heaven, several strik-  
ing points of resemblance are distinctly  
sketched.

What the leading idea is, and what are the  
particular points of resemblance intended to  
be exhibited, should be ascertained from the  
context, and upon that and these the atten-  
tion should be fixed.

The circumstances are no further impor-  
tant than they go to complete the narration  
or fill up the picture.

These appendages are only the drapery,  
which, like the decorations of a scene, may  
demand and should receive but a momentary  
attention. Therefore, in the consideration of  
parables, as of all figurative language, the  
principal object which demands attention, is  
the important instruction designed to be  
communicated.

Matt. xiii. 23, affords an example of a pa-  
rable of the simplest kind. "The kingdom of  
heaven is like unto leaven, which a woman  
took and hid in three measures of meal, till  
the whole was leavened."

The idea intended to be communicated  
by this parable, is the progress of the king-  
dom of heaven from a small beginning, till,  
ultimately, its influence is universally pre-  
valent.

The drapery has nothing important  
which requires an explication.

It is said a woman took it. But it was then,  
as it is now in most countries, a part of the  
business of women, to bake their bread, and  
prepare other articles of food.

The idea would have been the same, had  
it been said, that a baker, or person had done  
the act.

Three measures of meal are named, not  
because the term *three* had any important  
allusion; but only to indicate that there was  
a sufficient quantity for the purpose.

An example in which there are several  
points of resemblance, is found in the pa-  
rable, Matthew xiii. from the 24th to the 30th  
verse.

"Another parable put he forth unto them,  
saying, The kingdom of heaven is likened  
unto a man which sowed good seed in his  
field; but while men slept, his enemy came  
and sowed tares among the wheat, and went  
his way. But when the blade was sprung  
up, and brought forth fruit, then appeared  
the tares also. So the servants of the house-  
holder came and said unto him, Sir, didst  
thou not sow good seed in thy field? From  
whence then hath this tares? He said unto  
them, An enemy hath done this. The ser-  
vants said unto him, wilt thou then that we  
go and gather them up? But he said, nay;  
lest while ye gather up the tares ye root  
up also the wheat with them. Let both  
grow together until the harvest; and in the  
time of harvest, I will say to the reapers,  
gather ye together first the tares, and bind  
them in bundles to burn them; but gather the  
wheat into my barn."

In compliance with the request of his dis-  
ciples, Christ explained to them this parable  
(verse 37-43.)

"He answered and said unto them; He  
that soweth the good seed, is the Son of man;  
the field is the world; the good seed are the  
children of the kingdom; but the tares are the  
children of the wicked one; the enemy  
that sowed them is the devil; the harvest is  
the end of the world; and the reapers are  
the angels."

"As therefore the tares are gathered and  
burned in the fire; so shall it be in the end  
of the world. The Son of man shall send  
forth his angels, and they shall gather out  
of his kingdom all things that offend, and  
them which do iniquity; and shall cast them  
into a furnace of fire; there shall be weep-  
ing and gnashing of teeth. Then shall the  
righteous shine forth as the sun in the king-  
dom of their Father."

In this exposition he directs their atten-  
tion to those striking points of resemblance,  
whence the instruction he designed to com-  
municate was to be drawn.

The design of this parable appears to  
be, to lead us to contemplate the final des-  
tination of the righteous and the wicked,  
the former to glory, and the latter to destruc-  
tion.

That he considered the circumstances in-  
troduced to complete the narration as im-  
portant, is certain, inasmuch as he passes  
over them in silence.

The following allusions are introduced  
in the parable, but neglected in the expo-  
sition:

The time when the act of the enemy was  
done—while men slept; what he did after-  
wards—went his way; the springing up of  
the blade—the production of fruit; the ap-  
pearance of the tares; the conversation be-  
tween the servants and their Lord; and the  
binding of the tares in bundles.

None of these circumstances were impor-  
tant; they had no hidden meaning, neither  
did Christ employ them as having any allu-  
sion to some doctrine or event in the divine  
dispensation; they were only the filling up  
of the picture, or completing the narration.  
Here we have an example presented of the  
method adopted by the Saviour himself, in  
the interpretation of a parable.

Some, however, instead of following the  
method thus sanctioned, allegorize every cir-  
cumstance. Perhaps we cannot better ex-

hibit this unwarrantable manner of inter-  
preting parables, than by giving an exam-  
ple, in which, according to the principles of  
allegorizers, every single circumstance is  
supposed to have an allusion to some impor-  
tant doctrine, and that its relation to other  
parts of the description is such as to render  
it an exact counterpart to something in the  
economy of grace.

The parable of the good Samaritan, Luke  
x. 30-37. A certain man went down from  
Jerusalem to Jericho. This man going down  
may represent mankind falling in Adam.  
From Jerusalem to Jericho—from the city  
of peace and happiness, to an accursed  
place, a city of destruction. Falling among  
thieves—falling into the power of sin and  
Satan, who are robbers. Wounded him-  
men are full of wounds, bruises, and put-  
ting sores. Leaving him half dead—may  
refer to natural and eternal death; to nat-  
ural death, for only the body, the half of  
man, dies. The Priest passing by—may  
signify that the moral law gives no relief.  
The Levite—may in like manner denote  
the Levitical law. The Samaritan—may  
signify Christ, as the Jews reproached him  
as a Samaritan. Coming where he was—  
his putting himself in our place. Had com-  
passion upon him.—This is seen in the com-  
passion and love of Christ. Bound up his  
wounds.—Christ heals the wounded, and  
binds up the broken in heart. Pouring  
in oil and wine—may signify the applica-  
tion of the blood of Christ. Set him on  
his own beast—may mean either the red  
horse of Christ's humanity, or the white  
horse of the Gospel. Brought him to an  
inn—which may mean the church. Took  
out two pence—which may signify the Old  
and New Testaments. Gave to the host—  
the ministers of the Gospel. Take care of  
him—which is the work of ministers by feed-  
ing souls. When I come again—Christ will  
come again at judgment, and recompense  
his ministers for all their toil and labour.

We may safely affirm, that after the whole  
field of this allegorical exposition has been  
explored, the inquirer has not received the  
least intimation of the instruction the pa-  
rable was intended to convey.

It was designed to supply an answer to  
the question propounded by a Jewish lawyer,  
viz.: Who is my neighbour?—When Christ  
had proposed the parable, he referred the  
question to the decision of the lawyer, by  
demanding which of the three was neigh-  
bour to him who fell among thieves.

In his reply, we may see the effect which  
truth, when skillfully exhibited, is calculated  
to produce; it tended to break down his  
prejudices, and to show him that traits of  
excellence might be found in other nations,  
and that actions, rather than national dis-  
tinctions, constituted the test by which men  
should be estimated.

Doubtless many great and good men have  
practised this mode of interpretation, upon  
which we have been animadverting; but we  
ought to follow no man implicitly as our  
master; one is our master, even Christ.  
He has given us an example of the proper  
manner of illustrating truth, when conveyed  
in parables.

We will imitate his example, and, guided  
by the Holy Ghost, hope it may be ours, on  
earth, to know and rightly explain his will;  
and, when the veil shall be removed, to con-  
template, with holy transport, the unfolding  
glories of his kingdom.

AGNOSTOS.

## General Convention.

FROM THE ELEVENTH ANNUAL REPORT  
OF THE BOARD.

Extracts from the Address.

With sincere and lively satisfaction, the  
Board of Managers of the General Con-  
vention of the Baptist Denomination in the  
United States, present another annual ad-  
dress to the friends of the kingdom of the  
Redeemer, who have been taught to pre-  
fer Jerusalem above their chief joy, and  
whose generous contributions sustain the  
Board in the discharge of their responsible  
duties.

It has been the pleasure of the Lord to  
bring a thick cloud over the immediate  
prospects of success in the Burman Mission.  
Each brother, at that station, has found rea-  
son to say, with the Patriarch, "changes and  
war are against me." The holy conversa-  
tion of the converts at Rangoon, the favour-  
able attentions of the Emperor and of the  
court at Ava, the advance of the transla-  
tion of the oracles of God, the steady zeal  
of the missionaries, and the increasingly in-  
quisitive excitement of the natives of the  
country, inspired the hope that a day of  
salvation had commenced its dawn on a mo-  
rally benighted empire. Perhaps it has.  
The ways of the Lord and his thoughts are  
not as ours. Yet his way is in the sea, and  
his thoughts are very deep.

On the landing of the British forces on  
the shores of the Irrawaddy, our beloved  
missionaries were seized, bound, and execu-  
tioners were at their side; and the first dis-  
charge of the enemy's cannon was ordain-  
ed the signal for their destruction. The  
firing commenced; but, thanks to the Lord,  
our God, their purposes of death were not  
accomplished. "They saw it and they  
marvelled; they were troubled, and they  
hasted away." It is hoped that beneath  
the shadowing wings of the Almighty, they  
are blest with safety and peace.

The latest information received from the  
East, induced a suspicion that our dear  
friends at Ava were imprisoned; probably  
under an impression that all white men, in  
common with the immediate invaders of the  
empire, were to be regarded as foes or  
emissaries. Perhaps the affliction appre-

hended has not been experienced. Admit-  
ting the worst, who can tell but that the  
Lord is with them, and has showed them  
mercy, and has given them favour in the  
sight of the keeper of the prison? Who can  
tell, but that some astonishing interposition  
of Divine Providence has released them?

The present state of affairs in the Bur-  
man empire has, however, in a considerable  
degree, intercepted the facilities of inter-  
course. No recent arrivals, excepting a  
letter and journal from Brother Wade, have  
brought any satisfactory intelligence.

It may be proper to state, that a regula-  
tion has been made by the Board, which  
they believe will impart general satisfac-  
tion. Commerce in India is chiefly con-  
ducted in northern ports. It is desirable  
that our correspondence with foreign mis-  
sionaries be as direct and prompt as possi-  
ble. The Committee in and about Boston,  
consisting of brethren who have been ex-  
cited by none in the cheerfulness of their  
contributions, the solidity of their judgment,  
the ardour of their zeal, and the empha-  
ticness of their piety, have expressed their  
willingness to contribute to the promotion of  
the great objects of the Convention and its  
Board, by taking the Burman Mission un-  
der their more immediate charge. It has,  
by the Board, in the course of the past year,  
been entrusted to their care; and the Board  
are happy in being able to state, that the  
results of this measure have been propiti-  
ous to the missionary interests.

From a letter under date of January last,  
it appears that the prospects of success in  
the colony at Monrovia, in Africa, are quite  
encouraging. Lot Carey, who had been  
taken under the patronage of the Board,  
states, that hostilities on the part of the  
natives had ceased, and that schools were  
encouraged. Nine persons, on a profession  
of their faith in Christ, had, by him, been  
baptized. Timber and other materials for  
the erection of a Baptist meeting house  
were collected. He asks for assistance to  
complete the work; and the Board feel  
pleasure in recommending the case to the  
hearts of all who feel interested in the meli-  
oration of the condition of the African  
race.

For information relative to the mission-  
ary stations among the Indians, the Board  
respectfully refers to the several reports of  
the Committees produced at their present  
annual meeting.—They cannot but be  
thankful to the Lord, for his signal mercy  
in reference to the Carey station. Twenty  
persons, during the past year, have descend-  
ed the waters of the river St. Joseph, and  
as a profession of their faith in the Lord  
Jesus, been solemnly baptized. Of these 9  
were white persons employed on the pre-  
mises, and 12 native Indians. Several ad-  
ditions have been made to the mission at the  
Valley Towns; and the latest reports from  
the Withington station are very encourag-  
ing. Are not such prophecies receiving  
their accomplishment, as we have read in  
the evangelic Isaiah? "From the rising of  
the sun, and from the west, they shall know  
that there is no God beside me."

The Columbian College continues to  
prosper. Its students are increasing. The  
encouragement received by the Trustees of  
the Institution has induced them to com-  
mence the erection of another building of  
the same magnitude with the former. Its  
foundations are laid, and the work is pro-  
gressing. The silver and the gold are the  
Lord's, and he can, and it is devoutly hoped  
will, in his good providence, continue to  
meet its exigencies.

The Agent of the Convention, the Rev.  
Luther Rice, continues his unwearied  
course, alike in relation to missionary and  
collegiate concerns. His health remains  
vigorous, and his labours above measure,  
are active and unbroken. Self devoted to  
the service of the Saviour, he feels the vows  
of God are upon him, and these sacred  
vows he is endeavouring, incessantly, to dis-  
charge. It is the sincere wish of the Board  
that all his self-denying and generous pur-  
poses may be realized.

The Board cannot repress an expression  
of their cheerful hope and anxious desire,  
that the various Missionary Societies and  
State Conventions, throughout our Union,  
will afford their kind and zealous assistance  
in the great work that is before them. Con-  
tributions, in all their diversified forms, are  
necessary. It is the province of Christians to  
employ the means. It is the prerogative of  
Heaven to command the blessing. The fac-  
ilities for doing good are multiplied. Well-  
digested, useful, and comprehensive plans,  
press themselves upon our attention. Pro-  
fessors of the name of Christ, of other  
evangelical denominations, are going forth  
in their strength. Blessings have already  
descended upon their labours, and upon  
ours. Time is flying. Efforts already em-  
ployed are comparatively feeble. Every  
thing that can be derived from the charac-  
ter of the Redeemer, from the promises of  
his word, from the demonstrations of his  
faithfulness, is encouraging. Let us labour,  
and wait for the period when Jesus, the  
rock of Israel, "shall be as the light of the  
morning, when the sun riseth, even a morn-  
ing without clouds; as the tender grass  
springing out of the earth, by clear shining,  
after rain."

AGENT'S ACCOUNTS.

The Agent states, that he has received  
during the past year—  
For Foreign Missions, \$743 3  
Domestic Missions, 3066 69  
General Missionary Purposes, 741 28  
College, and Purposes of } 986 65  
Education. }  
\$5535 65

Besides the above sum of \$5535 65, re-



That, from the best information which the committee can obtain, the station is in a prosperous condition. It appears, by a letter from brother Compere, dated December 3, 1824, that the school proceeds much to the satisfaction of the superintendent. At

*The tree is known by its fruit.*—“Give me,” said an infidel, to a distinguished French Divine, “your principles, and I will be a better man than yourself.” “Begin,” replied the believer, “with being a better man, and you will soon have my principles.” The promise of our gracious Redeemer harmonizes with this sentiment: “If any man will do his will, he shall know of the doctrine whether it be of God.”

thus:—"I have been brought up from my early years in these principles; and from the time when I began to reason for myself I have entertained them from conviction; and in every situation in which I may be placed, I will maintain them, so help me God." The Morning Chronicle of the 28th says of this speech—"It had the air of reigning by anticipation. It looked like an attempt to fix the regards of those members of the Upper House, who, from the close union between the Crown and the Church, are understood to be more particularly at the royal disposal, on the *future*, rather than the reigning monarch."

The boats of the North River Company, moreover, have, besides their ordinary safety valve, another, placed out of the control of the engineer."

*Farmington Canal.*—It is stated that the

By the following Table of Associations appears that there are, of the Baptist denomination in the United States, 181 Associations, embracing 3743 churches, in which there are 238,100 members, of whom 205 are ordained or licensed ministers. During the past year 13,057 persons have been added to the churches, by baptism, according to the returns in the Minutes of Associations that have come to hand. The number, as well as the number of churches, ministers, and members, would have been considerably greater, had the minutes of the Associations reached us. The tables are more complete than it was last year; still there are forty-nine Associations whose minutes were not received. It affords pleasure to notice, that the number of members is increasing. There was a greater increase in this respect, during the past year, than was experienced in both the preceding years. May the Lord add abundantly to their numbers, and make them instrumental, through quickening influences of his Holy Spirit, in guiding many sinners into the paths of righteousness and peace.

STATES.	N <sup>o</sup> . of Associations.	Churches.	Minist <sup>ers</sup> .	Ag <sup>o</sup> ited.
Maine,	5	184	139	157
N. Hampshire,	3	52	44	74
Vermont,	7	133	100	398
Massachusetts,	6	152	124	110
Rhode Island,	2	42	32	14
Connecticut,	3	65	69	146
New-York,	25	539	419	1240
New-Jersey,	1	31	20	78
Pennsylvania,	6	85	76	254
Delaware,	1	8	7	20
Maryland,	3	31	29	38
Dis. Columbia,	1	17	8	40
Virginia,	19	329	193	1908
N. Carolina,	12	255	156	1238
S. Carolina,	7	211	148	1093
Georgia,	9	272	147	1136
Alabama,	7	126	56	351
Tennessee,	8	173	157	834
Mississippi,	3	67	51	32
Louisiana,	1	6	—	—
Missouri,	8	83	53	213
Illinois,	4	41	50	73
Indiana,	9	154	125	376
Kentucky,	23	452	226	1304
Ohio,	17	231	140	286
Arkansas Ter.	1	3	2	—
S. G. C. U. S.	1	19	29	67
	101	2743	2577	13057



OF RELIGION.

[illegible]

From the report of the American Tract Society at Boston it appears, that 928,560 Tracts were published by that institution during the past year. The New-York Religious Tract Society has published during

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BURMAN MISSION.

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N. TRACT SOCIETY AT BOSTON.

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and Education Societies, and most eminent  
ly in those associations which have for their  
object the relief of the poor and suffering  
females and children, the influence of Chris-  
tian women has been sensibly felt among  
In these appropriate and interesting fields

At the next session of Congress a petition will be presented from the surviving officers of the revolutionary army of Massachusetts, not provided for by the pension law, praying that they may be allowed half pay the remainder of their lives; and a circular has been sent to the officers of the different lines in other States, recommending the adoption of similar measures on the 4th of July, when the surviving officers meet to celebrate the auspicious event of our Independence.

## DIPLOMATIČ.

R. C. WEIGHTMAN, *Mayor.*

## ORDINATION.

In Alexandria, on Thursday evening, the 2d inst. by the Rev. Samuel Cornelius, Mr. PEYTON HUGH, of Waterford, (Va.) to Miss HARRIET R. MILLS, of Alexandria.

## DIED

of immortality.

### REPORT OF DEATHS

Consumption	-	-	-	-
Do. (coloured)	-	-	-	-
Convulsions	-	-	-	-
Hooeping Cough	-	-	-	-
Hemorrhage (coloured)	-	-	-	-
Asthma	-	-	-	-
Colic (coloured)	-	-	-	-
Suddenly (non-resident)	-	-	-	-
Decay (do.)	-	-	-	-

Total 9



## Wholesale Prices Current.

ARTICLES.	Per	From	To
-----------	-----	------	----

Bacon	lb.	77	
Candles	"	104	1
Cheese	"	7	
Coffee, best	"	19	
" common	"	16	1
Corn meal	bush.	53	6
Flour	barrel	5 00	5 5
" White wheat	"	5 25	6 0
Lard	lb.	9	
Line, (Thomaston) retail	cask	1 75	
Molasses	"	33	3
Oil, winter	"	65	7
Salt	sack	3 00	
Sugar, best	cwt.	11 50	12 5
" common	"	9 00	9
Whiskey, common	gall.	22	
" old	"	45	

## TREATY WITH COLOMBIA.

REVOLUTIONARY OFFICERS:

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## Poetry.

The following Ode, written for the occasion, by Mr. W. H. Tappan, was sung at the recent meeting of the American Sunday School Union:

## ODE.

The angel ranks that gird the throne  
Of Majesty, stand not alone;  
To mortals disenthral'd, 'tis given  
To join the choral hymn of heaven.  
Hark! even now, a richer strain  
Comes floating o'er th' eternal plain;  
To infant choirs those harps belong,  
And children's voices swell that song.  
Gabriel ne'er touch'd a sweeter string,  
His legions listen as they sing;  
O whence those cherub minstrels,—say—  
Clad in Immanuel's bright array?  
In scenes where thoughtless worldlings dwell,  
Their lot was cast, whose lyres now swell  
The thrilling melody above;  
Thine be the praise, O God of love!

The SUNDAY SCHOOL! Earth has no name  
Worthier to fill the breath of fame—  
The untold blessings it hath shed  
Shall be reveal'd when worlds have fled.  
O thou of Beth'lem! once a child,  
Jesus! compassionate and mild,  
Approve thy work—be this the sum  
Of all our toil—"Thy Kingdom Come."

From Wordsworth's "Excursion."

Man is of dust, ethereal hopes are his,  
Which, when they should sustain themselves  
aloft,  
Want due consistence; like a pillar of smoke,  
That, with majestic energy, from earth  
Rises, but having reached the thinner air,  
Melts and dissolves, and is no longer seen.

## One adequate support

For the calamities of mortal life  
Exists, one only, an assured belief,  
That the procession of our fate, how'er  
Sad and disturbed, is ordered by a Being  
Of infinite benevolence and power,  
Whose everlasting purposes embrace  
All accidents, converting them to good.  
—The darts of anguish, far not where the seat  
Of suffering hath been thoroughly fortified  
By acquiescence in the will supreme  
For time and for eternity; by faith,  
Faith absolute in God, including hope,  
And the defence that lies in boundless love  
Of His perfections; with habitual dread  
Of aught unworthily conceived, endured  
Impatiently, ill done, or left undone,  
To the dishonour of His holy name.

## Miscellany.

From the New-York Observer.  
LEANDER VAN ESS.

This indefatigable agent of the British and Foreign Bible Society in Germany, is now about fifty years of age, and resides at Darmstadt, in the Grand Duchy of Hesse, about 14 miles south of Frankfurt on the Main. He is a Roman Catholic priest, and is highly distinguished for his eloquence, his erudition, his philanthropy, and his genuine piety. In early youth he manifested an ardent desire for learning, and was sent by his parents to a Benedictine monastery. Though naturally of a very lively temper, he practised at one time all the austerities of the monastic order; and even went so far as to wear a girdle round his loins studded inwardly with sharp points, for the purpose of mortifying his body. Being exceedingly fond of reading, his attention was happily directed to a frequent and attentive perusal of the Holy Scriptures, in the original languages; and the more intimate his acquaintance with them became, the more deeply was his mind impressed with the declaration of our blessed Redeemer: "God is a spirit, and they that worship him must worship him in spirit and in truth." No outward ceremonies afforded him inward peace of mind; he felt in his inmost soul the entire insufficiency of all his own doings, performances, and mortifications; he perceived that his very best actions and his holiest devotions were still intermingled with self and sin, and began to hunger and thirst after a righteousness far exceeding that of the Scribes and Pharisees, "even the righteousness of God, which is by faith in Jesus Christ, unto all and upon all them that believe." Christ became his refuge, his consolation, his hope, his delight, his highest treasure,—his all in all. From that time he felt an ardent desire to promote a more general circulation of the sacred writings among his Catholic brethren. For this purpose he finally determined to undertake himself a new version of the New Testament in the German language, in the execution of which he experienced many difficulties, but happily overcame them all. Assisted by a learned relative, he published the first edition of his New Testament, about fifteen years ago; which was so ably executed and so favourably received, that it soon obtained the sanction of several episcopal authorities, and was finally recommended to the attention of the Committee of the British and Foreign Bible Society, by several of the most distinguished Protestant as well as Catholic divines of Germany. The Committee determined to assist this noble champion of scriptural truth in its circulation, and it is a delightful consideration, that by the combined exertions of British and continental Christians, he has been enabled, in the short space of fifteen years, to circulate upwards of 525,000 copies of the new Testament, besides more than 10,000 Bibles in different languages. Though he has experienced much opposition on the part of the bigoted adherents to the court of Rome, yet there are hundreds of his Catholic brethren in Germany who have most effectually aided him in carrying on this blessed work. The good already accomplished by the dissemination of the seed of divine truth is incalculable. Infidels have been reclaimed, profane and profligate persons have been reformed, mere moralists have been convinced of their hypocrisy, and led to embrace, by a living faith, a crucified Redeemer, and sincere be-

lievers have been edified and built up in their most holy faith.

In addition to his labours in promoting the objects of the Bible Society, he has engaged extensively of late in printing and distributing religious tracts; and from the London Tract Magazine for April, we learn, that the Directors of the Religious Tract Society have recently placed 1000 at his disposal, to assist him in this benevolent work, much good having already resulted from this part of his efforts.

From the National Gazette.

At the commencement of the present week, we finished the perusal of General Count Segur's "History of Napoleon and the Grand Army, during 1812." It is one of the most interesting and impressive works that we have read; bears the stamp of exact truth; powerfully affects the imagination and heart; conveys the most salutary lessons, and inspires, without having been expressly designed for this effect, absolute horror of the spirit of war and conquest. Never have been recorded more dreadful sufferings, and a more miserable catastrophe, than those of the Grand Army in the expedition of 1812; nor have any been more graphically and skillfully described. General de Segur has written as an eye-witness of the whole campaign; he has portrayed the conduct, and developed the character of Napoleon, as a near observer, who enjoyed access to the highest and original sources of information, for all that is deemed necessary to complete his purpose. We learn from the London Journals that an English translation of his volumes was about to appear. We may expect, therefore, to see an American edition of them, which, when it shall be issued, cannot be too widely diffused, whether with a view to the mere gratification of the public or moral excitement. There is no other piece of military history so imposing in the subject, so striking and awful in the events, so authentic in the details, so fertile in example and admonition.

Marshal Ney seems to be the author's hero, though Napoleon is his chief object. He was not an enemy of the latter; he continued to be dazzled by his renown, title, and talents; but his statements of fact enable the reader to judge of a character, which, when he speaks of it in general terms, he exalts magnificently from a sort of habit and inveterate policy. After having exhibited his leader under the influence of real infirmities of temper and intellect—a prey to conflicting sentiments, distracted by hopes and apprehensions—he yet exclaims: "Such was Napoleon—above the passions of men by his own greatness," &c.

Before the Congress of Erfurth, in a conversation with Sebastiani, who remonstrated against his idea of a partition of European Turkey, Napoleon at length exclaimed—"you are right—I renounce my project—but I shall annex Spain to France." "How," cried Sebastiani—"annex it! and what becomes then of your brother?" "Do you think," rejoined Napoleon, "that one gives away a kingdom like Spain? I am resolved to unite Spain to France. As for Joseph, he shall be indemnified. I will secure the consent of the Emperor Alexander, by allowing him to seize upon Turkey as far as the Danube."

His counsellors, military and civil, disliked the invasion of Russia as wanton and hazardous; they laboured to divert him from the project; the arguments or alterations between them and him on the subject were frequent and warm, and some of these discussions are related by General Segur. Napoleon appealed to his star—to destiny; for he appears to have been a confirmed fatalist; he added—"You fear for my life in the war; it is thus that in the season of conspiracies, I was to be alarmed by Georges; I was always after me, was it said; he would fire upon me. Well; he might have killed my aid-de-camp at most; but kill me; that was impossible; I had not then fulfilled the will of destiny—I feel myself impelled forward to an end which I do not see," &c.

Among his motives for persisting in this plan were—his jealousy of the power and elevation of the Emperor Alexander; a dread of the dispositions of his armies and the ambition of his Generals, while they remained without distant employment, and the belief that he was condemned by fate to the necessity of distant warfare. At an early period, he had what General Segur calls "the instinct of a premature death." An acrid humour, says the historian, affected his blood; he experienced paroxysms of pain in the stomach; in 1806, he cried out in one of these fits, to Count Lobau, that he had within him the cause of a prompt dissolution—that he should die of the same disease as his father.—His constitution was sensibly impaired before he set out on the Russian expedition. He had become irascible and capricious; displayed either anger or incredulity at unwelcome news, and thus taught his subalterns either to deceive him by false reports, or remain silent to his injury. His Generals murmured, however, and complained that he did not allow them to enjoy what they had won by battles and services; that he perpetually dragged them to new conquests; that when Europe was overrun, Asia must be invaded.

"One world suffic'd not Alexander's mind,  
Coop'd up, he seem'd in earth and seas confin'd,  
And struggling, stretch'd his restless limbs about  
The narrow globe, to find a passage out."

"Macedonia's madman" was never more spoiled by success, more intoxicated with power, and more vain-glorious, than Napoleon, to judge from Segur's narrative. "You will think," said the French Emperor to a Russian Envoy and Minister of State, "that you know how to make war, because you have read Jomini; but if his book could have taught you, would I have allowed it to be resisted? He is a General only on the parade ground. My head is my council—all comes from that—but who will direct Alexander?" &c. At times he decried his favourite pursuit;—He asserted, that "the art of war was nothing else than the art of collecting a larger body than the enemy on a given point." After the battle of Borodino, his aid-de-camp found him in his tent, with his head resting on his hands, and heard him remarking to himself—"What is war—a trade of barbarians; wherein all the skill consists in being the strongest on a given point."

From the London Baptist Magazine.

## The importance of the Example of Parents, in regular attendance at the House of God.

"Had it not been that my father had set us the example of regular attendance at our chapel, where should we have been to-day?" said a young lady on Sabbath last; "we should have been every where and nowhere." "True," I replied, "but as it now is, (I said, in silent reflection,) how different to many, yea, to most families. One brother is a respected deacon of the chapel referred to; another has devoted his life and fortune to the dissemination of divine truth; another, though deeply engaged in commercial pursuits, is equally engaged in promoting the Gospel where he exports our manufactures. A sister is an ornament to the religious society with which she is associated; and the author of the remark not less so.

"We should have been every where and nowhere," I repeated in solitude, after leaving the house of my friend; "yes, you would have been some where. Not far from the pew where you sit, you may observe another family, in the apparel of sorrow and grief, indicative of domestic affliction and loss. This attendance is but of late. Formerly they went 'every where and nowhere.' The children as they grew up, consulted only their own inclinations, in reference to the Sabbath. The elder son was just entering on the years of manhood; he chose his companions, and with them spent the Sabbath in carnal amusements and sinful pleasure. To advice he felt no disposition to pay any regard; and especially so on the fatal day, when, with a drunken crew, he was amusing himself in a boat excursion. By accident, in that ill-prepared situation, he sank in the mighty waters! This is the cause of that grief, and this the heart-rending consequence of going 'every where and nowhere.' He is somewhere; and so would my beloved friends have been somewhere, but God only knows where that is.

The same evening, when the above remark was made, another circumstance occurred to deepen the impression it had made on my mind. After the usual services of God's house, I was desired to visit a person apparently not far from eternity. I went. In quitting the house, the father of the family accompanied me home. "My poor prodigal son, Sir, is returned." Is returned! I replied; why, I saw him not in your house. "He was in the other room, Sir." To avoid reproach, or shame, or advice, or all of them together, he had concealed himself during my visit. Where does he spend his Sabbaths? I inquired. "Why, every where and nowhere," was the purport of the answer; "he has been a sad lad, indeed; I know not what will become of him!" I tell you what, my friend, I seriously added, set the example yourself. I have heard with delight to-day of a father's good example. If you regularly attend the house of God yourself, your children will probably do so; and if they were otherwise disposed while under your care, you should absolutely require it; and, by and by, they would probably attend from habit. And who knows but that, if they are brought under the word and gospel of God, it may be blessed to their present and eternal welfare, as in the family I referred to? If you set not the example, and allow your children, on the Sabbath, to walk in the streets and fields, to seek their own companions, and to go "every where and nowhere," what can you expect but prodigal sons? In the opposite case, they might bless your memory when you are in the dust.

Reader! if you are a parent, where are your children on the Sabbath? Is there not enough in the above cases, both to warn you of your children's ruin, and to encourage you to bring them regularly and steadily to the house of God? Awful and infinitely important is your charge and responsibility.

From the Jewish Expositor for April.

## EDICT OF THE BAVARIAN GOVERNMENT, RESPECTING THE JEWS.

A foreign correspondent informs us, that the Bavarian Government, among other measures lately taken for ameliorating the condition of the Jews, has adopted one which is likely to have considerable effect. All the present rabbies are to be discharged, and every Jewish congregation is directed not only to engage a teacher for children of both sexes, who has been regularly educated and approved, but also a Preacher, in lieu of the rabbin, whose duty shall be to superintend the instruction of the youth, and to preach in the German language every Saturday in the synagogue, from a text out of that part of the Pentateuch which has been read in the service of the day. It is required that such Preachers shall have studied at the University, and shall have passed a regular examination. Few properly qualified are at present to be found; but a great number of young Jews have, since the issuing of the edict, repaired to the University to qualify themselves. The Government has actually locked and sealed up these synagogues, the congregations of which have refused to comply with these regulations. Our correspondent informs us, that he visited twelve villages, where the synagogues were locked up by the police agents, and sealed with the government seal, and that there were about twenty more in the same situation. Some of the congregation petitioned the government shortly before the day of atonement, to allow them, at least, to open their synagogues for that day, on account of its importance and solemnity; but it was refused.

## CONFORMITY TO THE WORLD.

I have observed (says Newton) that the world will often leave professors in quiet possession of their notions and sentiments, and places of worship, provided they will not be too stiff in the matter of conformity with their more general customs and amusements. But I fear many of them have had their prejudices strengthened against our holy religion by such compliances, and have thought that if there were such joy and comfort to be found in the ways of God as they hear from the pulpits, professors would not in such numbers, and so often, run amongst them, to beg a relief from the burden of time hanging upon their hands. As our Lord Jesus is the great representative of his people in heaven, he does them the honour to continue a succession of them as his representatives upon earth. Happy are

they who are favoured with most of the holy unction, and best enabled to manifest to all around them, by their spirits, tempers, and conversation, what is the proper design and genuine effect of his Gospel upon the hearts of sinners.

In our way of little life in the country, serious people often complain of the snares they meet with from worldly people, and yet they must mix with them to get a livelihood. I advise them, if they can, to do their business with the world as they do it in the rain. If their business calls them abroad, they will not leave it undone for fear of being a little wet; but then, when it is done, they presently seek shelter, and will not stand in the rain for pleasure; so providential and necessary calls of duty, that lead us into the world, will not hurt us if we find the spirit of the world unpleasant and are glad to retire from it, and keep out of it as much as our relative duties will permit. That which is our cross, is not so likely to be our snare; but if that spirit, which we should always watch and pray against, infects and assimilates our minds to itself, then we are sure to suffer loss, and act below the dignity of our profession.

## CHRISTIAN TEMPER.

"A man of my acquaintance, who was of a vehement and rigid temper, had many years since, a dispute with a friend of his, a professor of religion, and had been injured by him. With strong feelings of resentment he made him a visit, for the avowed purpose of quarrelling with him. He accordingly stated to him the nature and extent of the injury; and was preparing, as he afterwards confessed, to load him with a train of severe reproaches. His friend cut him short by acknowledging, with the utmost readiness and frankness, the injustice of which he had been guilty: expressing his own regret for the wrong which he had done, requesting his forgiveness, and proffering him ample compensation. He was compelled to say that he was satisfied, and withdrew, full of mortification that he had been precluded from venting his indignation, and wounding his friend with keen reproaches for his conduct. As he was walking homeward, he said to himself to this effect: 'There must be something more in religion than I have hitherto suspected. Were any man to address me in the tone of haughtiness and provocation with which I accosted my friend this evening, it would be impossible for me to preserve the equanimity of which I have been a witness, and especially with so much frankness, humility, and meekness, to acknowledge the wrong which I had done; so readily ask forgiveness of the man whom I had injured; and so cheerfully promise a satisfactory recompense. I should have met his anger with at least equal resentment, paid him reproach for reproach, and inflicted wound for wound. There is something in this man's disposition which is not in mine. There is something in the religion which he professes, and which I am forced to believe he feels; something which makes him so much superior, so much more amiable, so much better than I can pretend to be. The subject strikes me in a manner to which I have hitherto been a stranger. It is high time to examine it more thoroughly, with more candour, and with greater solicitude, also, than I have done hitherto."

"From this incident a train of thoughts and emotions commenced in the mind of this man, which terminated in his profession of the Christian religion, his relinquishment of the business in which he was engaged, and his consecration of himself to the ministry of the Gospel."

Dr. DWIGHT.

## OF THE FAULTS OF OTHERS.

"Bear ye one another's burdens," Gal. vi. 2. Charity does not require of us, that we should not see the faults of others, but that we should avoid all needless and voluntary observations; and that we should not be blind to their own good qualities, when we are so clear-sighted to their bad ones. We should always remember what a change God may every moment work in the most unworthy of men; we should bear in mind the many reasons we have to despise ourselves, and consider that true charity, as it sees all things in the same light that God does, must consequently extend itself to the meanness of his creatures. Grace does not take away our knowledge of what is contemptible, but teaches us to bear with it in a devout submission to the secret designs of Providence. It does not permit us to humour ourselves in an impatient or disdainful temper; and as it makes us principally regard, and only rely upon God, so it prevents our being disappointed or provoked at the folly and corruption we see in the world.

What if others are weak, is that a reason for your disregard of them? You that complain of their troubling you, do you give nobody any trouble? You that are so much shocked at the faults of others, are you yourself without faults? If all to whom you have been troublesome, should return the trouble they have had with you, you would be oppressed with the weight. And besides, even supposing men had nothing to reproach you with, yet consider further, what obligations you lie under from God, to show that forbearance towards others for which you know you have such abundant reason at his hands.

FENELON.

The great Dr. Boerhaave, acknowledged that an hour spent every morning in private prayer and meditation, gave him a spirit and vigour for the usefulness of the day, and kept his spirit active, patient, and calm.

It is said of Colonel Gardiner, that he had always two hours with God in the morning for reading the Scriptures and prayer. If his regiment was to march at four, he would be up at two.

Dr. Doddridge used frequently to observe, that he never advanced well in human learning, without prayer, and that he always made the most proficiency in his studies, when he prayed with the greatest fervency.

God, says Dr. Watts, expects to be acknowledged in the common affairs of life; and he does as certainly expect it in the superior operations of the mind, the search of knowledge and truth.

ANTIDOTE AGAINST POISON.

A correspondent of the London Gazette, alluding to the numerous deaths from accidental poisonings, particularly to the melancholy fate of the royal academicians, Mr. Owen, who may venture to affirm, there is scarcely a cottage in this country that does not contain an invaluable, certain and immediate remedy for such events, which is more than a desert spoonful of mustard, mixed in a tumbler glass of warm water, and drank immediately: it acts as a powerful emetic, it is always ready to be used with safety in any case of poisoning, and a full ounce of powder of salts, the castors were fortunately served to his family by giving the remedy directly. By making this simple remedy known, you may be the means of saving many a fellow creature from an untimely end."

## Advertisements.

## REMOVAL.

**PENNEL PALM**  
RESPECTFULLY informs his Friends and the Citizens generally, that he has removed to the old established *Two doors East of Brown's Hotel*, Pennell, where he intends, as usual, to maintain a very superior assortment of

## HATS.

Likewise a variety of Hats of other materials, viz. New York, Philadelphia, and more, to the inspection of which he respectfully invites the attention of all who purchase elsewhere.

## DRAB HATS.

Just finishing, an assortment of Light Hats, suitable for Summer wear, in none in the City.  
May 7—t.

## Information Wanted.

**OF WILLIAM MILLER**, the son of JOHN MILLER, of Nixenton, North Carolina. The said William Miller went to sea, belonging to Mr. John Shaw, called Joe Harvey, commanded by Captain Palmer in the year 1797; (at which time he was sixteen and 17 years of age) which we think, was bound to Liverpool. When their return, a number of the crew were prisoners by the English, among whom was aforesaid William Miller. About the year he was released, and shortly afterwards, cured a passage for Savannah, in Georgia, which place information was received of about the year 1801: since which time, intelligence, of a satisfactory nature, has received. It is probable, that, owing to removing from Nixenton to Norfolk, Virginia, from whence we removed to Washington, D. C. if he had written, we should not have received his letters.

Editors of newspapers will do the good of the above-mentioned, a great favour, by inserting the above few insertions in their respective papers.  
\* Letters of information may be addressed to L. E., Columbian Office, Washington District of Columbia.  
June 4.

## JUST PUBLISHED.

## THE BAPTIST HYMN BOOK.

IN TWO PARTS.  
PART I.—CONTAINING PSALMS AND HYMNS, Designed for Public Worship.  
PART II.—CONTAINING SPIRITUAL SONGS, Principally designed for Social and Private Worship.

Selected from various Authors,  
BY WILLIAM P. BIDDLE,  
AND  
WILLIAM J. NEWBORN,  
Pastors of Baptist Churches in North Carolina.

"I will sing with the Spirit; I will sing with understanding also."—1 Cor. xiv. 15.

## RECOMMENDATION.

HAVING carefully examined the selected Hymns and Spiritual Songs, entitled "The Baptist Hymn Book," by Wm. P. Biddle and Wm. J. Newborn, we have no hesitations in stating our unqualified approbation of the work. The Hymns and Songs appear to be well chosen, of a character truly evangelical, and of a great variety of subjects, and well adapted for public and private devotion. As we cordially recommend it to our brethren, we think the divine blessing may attend it.

O. B. BROWN,  
LUTHER METHODIST.

District of Columbia, to wit:  
BE IT REMEMBERED, That on the 10th day of April, in the year of our Lord one thousand eight hundred and seventy-two, one of the Independent of the District of Columbia, did certify to the Clerk of the District Court for the District of Columbia, the title of a book, the right whereof he claims as author, in the words following, to wit:

"The Baptist Hymn Book; in two parts. Part I. containing Psalms and Hymns, designed for public worship; and Part II. containing Spiritual Songs, principally designed for social and private worship. Selected from various authors, by William P. Biddle and William J. Newborn, Pastors of Baptist Churches in North Carolina."

"I will sing with the Spirit; I will sing with understanding also."—1 Cor. xiv. 15.

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also for the extension of the said act to the authors and proprietors of such copies, who may have been deceased, or who may be non-residents of the United States, I, the Clerk of the District Court for the District of Columbia, do hereby certify that the said book, the title of which is set forth in the foregoing certificate, has been deposited in the office of the Clerk of the District Court for the District of Columbia, in accordance with the provisions of the said act.

In testimony whereof, I have hereunto set my hand and the public seal of my office, this 11th day of April, A. D. 1872.

Click of the District Court for the District of Columbia.

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THE COLUMBIAN STAR.

Published every Saturday.

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THE COLUMBIAN OFFICE

NORTH E STREET,

WASHINGTON CITY.

AND D. KNOWLES, Editor

Three dollars per annum.

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JUSTICE, THE MARTYR.

was one of the earliest as well

as the most learned writers of the

epoch. He is represented by Eu-

angel, 'not long after the Apo-

stles, he had been near to

Samaria, and was educa-

tioning of the Gentile world.

of that day are an evi-

dence of the most

of knowledge prevalent in his

genius was adapted to

of truth; and he succe-

of the philosophy of the Stoics,

and Pythagoreans, but final-

himself to the school of Plato,

derived no satisfaction from

path of that religion which was

by the wise and learned.

his conversion to Christianity is

year 132, and, according to

ment, was occasioned by an ac-

with a venerable man to

a stranger, on the subject of

. After refuting the opinions

retained, this grave person is

that there existed long before

philosophers, certain blessed

men, lovers of God and divinely

called prophets, who foretold

had since come to pass, and

yet extant would instruct a

man became a philosopher to

of these prophets magnified

of Creator, and published his

concluding with this advice

himself, above all things pro-

of light may be set open to

are not things discerned

by all, unless God and Chris-

the knowledge of them."

creation made a deep impression

of Justin, and created in his

for the prophets and those

who were the friends of

new began seriously to exam-

reigion, in which he cor-

found the only certain and

prophecy, and which he comm-

adapted to terrify and p-

who were out of the right w-

the greatest peace of

conversant with its principle

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the innocent lives of the Ch-

that fearless and undaunted

endured torments, and with